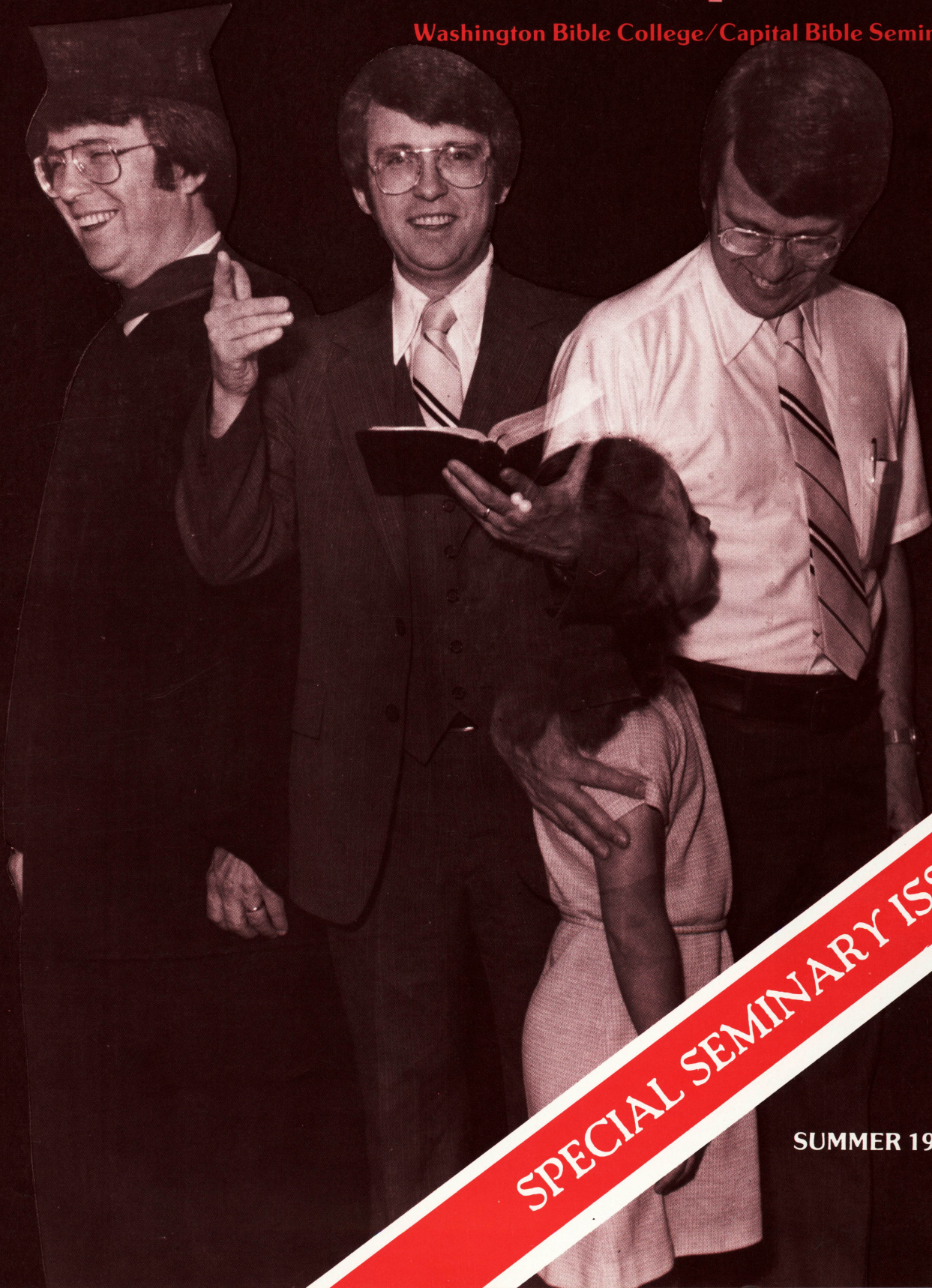


REFLECTIONS REFLECTIONS

Washington Bible College/Capitol Bible Seminary



SPECIAL SEMINARY ISSUE

SUMMER 1980



PRESIDENT'S PERSPECTIVE

by President George A. Miles

It is not my intent to offer an apologetic for Capital Bible Seminary. I want everyone to know why we have a seminary and what we hope to accomplish.

There are a number of seminaries in the United States that hold to the inerrancy of the Bible, the pre-tribulation rapture and dispensational interpretation of the Scriptures. However, each school has its distinctives. The same is true of Capital Bible Seminary.

The average "Christian" liberal arts college offers, or requires, little or no Bible. Most seminaries are built upon this type of general education. However, the Bible college student spends his four years of undergraduate work in a Bible-centered curriculum, as well as in general education courses normally included in a college program.

Many of our Bible college graduates began seeking advanced training in existing fundamental seminaries. Since these seminaries are built upon a liberal arts undergraduate program, the Bible college graduate discovered his Bible background was not recognized. It was necessary to take several liberal arts prerequisites before being admitted for graduate study. In addition, he found that one and a half to two years of his four years of seminary was a repetition of his Bible college training.

Capital Bible Seminary came into existence primarily to minister to the Bible college graduate and build upon the foundation of a Bible college training. Because it is not necessary for the student to repeat Theology and English Bible, added emphasis can be placed upon the original languages of Greek and Hebrew. Rather than spending four years and repeating much of his college work, the student is able to receive his Master of Theology (Th.M.) degree in three years. Thus in a three year program at Capital Bible Seminary the student can generally advance farther in the languages and major in exegetical studies.

For those students who are graduates of a liberal arts college, the first year at Capital is spent in English Bible, Theology and Elementary Greek. He is then ready to complete his work for the Th.M. in an additional three years.

The Seminary also offers a one-year graduate course for Bible college graduates leading to a Master of Arts (M.A.) degree in Biblical Studies. This is of special interest to both men and women who wish to teach Bible in Christian schools and be qualified to instruct in undergraduate institutions on the foreign mission field. The demand for this training by our mission boards is growing daily.

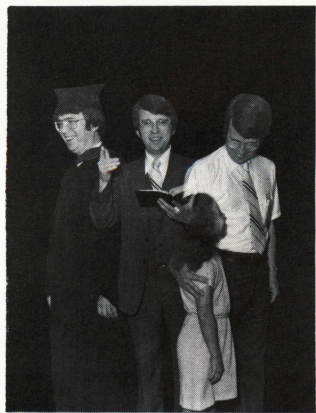
In the Seminary, as in the College, the heart of the curriculum is the Bible. The church is crying for those who know **The Book**. Capital Bible Seminary is dedicated to majoring in Biblical studies.

GA Miles

George A. Miles
President

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ABOUT OUR COVER

Our cover depicts the often demanding life of the Capital Bible seminarian. Functioning in the role of student, family man and shepherd of God's flock, Andy Christensen manages to juggle a tight schedule while remaining a source of strength and stability for his family and congregation.

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WHY SHOULD I PRAY?

Lon M. Solomon, Assistant Professor of
Old Testament Literature and Exegesis

The story is told of a teacher in a Christian school who decided to ask her students one day about their eating habits. She had asked several questions on this subject to various pupils in her class when she turned to Jimmy and said, "Now tell me, Jimmy, do you say your prayers before eating?" Jimmy, in his characteristically impetuous way, hardly thought before blurting out, "It ain't necessary, Teacher. My Mom's a good cook!"

Now, we may chuckle at this story, because most of us who are believers realize that the purpose of prayer is not to prevent us from contacting ptomaine poisoning when we're eating at the home of a poor cook. But if you turned the question around, and asked the average Christian, "All right, what then *is* prayer for?" I'm afraid most of us would be hard pressed to give a sound biblical answer. We as Christians know that we should pray, and that God expects us to pray, but many of us, when honestly confronted, would be forced to admit that we're not quite positive as to all the reasons why. And I am convinced that this, ultimately, is the reason that many of us struggle to maintain consistency in our prayer lives: we simply have no grasp of the tremendous nature of prayer and its potential power to transform our lives. This, then, is what I would like to fix our attention on in this article. And since I used a child's eye-view to begin this article, I'd like to organize it around another childlike question: "Why should I?" that is, "Why should I pray?"

I would like to suggest five biblical reasons that explain why believers ought to pray. These are no doubt not all the possible reasons that could be cited, but they are the five that I consider to be the most crucial.

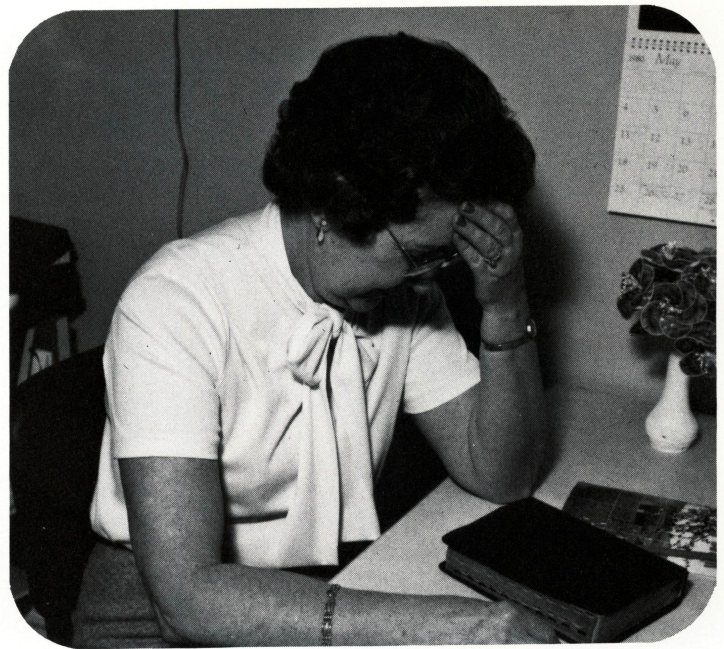
1. We as believers should pray because God says to pray.

In Luke 18, beginning with verse one, Jesus tells a parable about a poor widow and an unrighteous judge. In the case of many of the parables, it is left to the listener to discern the basic intent of the story. But in this case, Christ makes it explicit that the purpose of this parable is to teach believers that He expects them to pray consistently and not to give up. An exegesis of this parable is not possible in the limited space available here, but the teaching of the parable is that God *will* respond to the prayer of a Christian. And our Lord uses this truth to encourage us to obey His injunction to pray and not give up. This, then, is reason number one that we are to pray: God tells us to do so. And in actuality, we are forced to admit that, *really*, that is all the reason we need. Yet the Bible suggests four other reasons with more visible practical application for us as believers to pray.

2. The prayer of a believer is God's delight.

In Proverbs 15:8, the Bible says, "the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight." We as believers are used to thinking in terms of the Lord's constantly giving to us and our needs, and of our constantly receiving such gracious giving. When we examine the Scripture, we find that truly this is the usual pattern of events. And yet while reading one day in the Book of Proverbs, I came across this verse and it literally stopped me in my tracks. Here was a verse that stated that something I was capable of doing could actually cause *God* pleasure and delight -- that in some way, *I* as a believer could give and He receive a spiritual blessing. I have never fully recovered from this startling realization that the path of imparting spiritual blessing between me and my Heavenly Father is not just a one-way street.

In this regard, a well-known seminary professor tells of a student who came to see him one day at his office and had an obviously



distressed look. When the professor questioned him, the student shared his problem basically as follows: "Professor, I'm just not getting much from my prayer life." The professor thought for a moment and then replied, "Did it ever occur to you that it doesn't make that much difference that *you* always get something from your prayer life -- God still gets a blessing." Now, this is not to say that God doesn't intend for us to get anything from our prayer life. But it does point to an aspect of all of this that we so seldom consider: God has called us as His children to come to Him in prayer because in some unfathomable way, *He* gets spiritual delight out of our doing so. This, then, is a way that we can demonstrate to God the appreciation and gratefulness we should have for Him, namely by giving Him the blessing that He takes in our prayer lives.

3. Prayer changes situations around us.

In James 5:16b, we read, "The fervent prayer of a righteous man can accomplish much." James goes on from this point to tell us of Elijah, the great prophet of Israel, and how he *by prayer* shut the flood gates of heaven for 3½ years and then *by prayer* opened them again. Of course, we understand that this was God's sovereign will, and yet it was accomplished on earth by the ministry of a man and his prayers. We could, in fact, fill a book with examples of how men, as a result of *prayer*, found that God altered their circumstances of life, both in large and in small ways. Joshua prayed and the sun stood still, Hannah prayed and Samuel was born, Elijah prayed on Mt. Carmel and fire came down and consumed the altar, Hezekiah prayed and lived 15 extra years, Nehemiah prayed and received permission to rebuild the walls of Jerusalem, the church prayed and Peter was miraculously released from jail, Cornelius prayed and the Gospel went to the Gentiles, Paul and Silas prayed and their chains dropped off. On and on the examples go, but the truth never changes. Perhaps some would argue that these results of prayer were the sovereign will of God, and would thus have happened anyway. Well, perhaps this is the case and perhaps it isn't. All we know, however, is that God doesn't tell us to sit around trying to figure out what is His sovereign will about any given circumstance in life -- He tells us to pray about it! Tennyson certainly stated divine truth when he said, "More things are wrought by prayer than this world dreams of."

I have found that most Christians see reason number three as the major function of prayer. But I would like to challenge us to go a step or two deeper in the purpose for prayer in our lives by considering reasons four and five.

4. Prayer teaches a believer dependence upon God.

In James 4:2, we are told that "you have not because you ask not." Now, in James 4:1-3, this is not the only reason for believers' prayers not being answered, but it is *one* of the reasons. Simply put, it is this: there are certain things that God says He will not give us as His children until we make it our practice to ask Him for them. God doesn't pin Himself down anywhere in the Bible as to exactly what things come under this principle, but it is clear from James 4:2 that God will limit what He grants a believer if the believer refuses to petition God. Now why is this? Is it because God needs to be informed of our needs, and that by not asking for things, we forfeit them because God didn't know that we needed them? Of course, the answer is negative, for Jesus said, "Your Father knows what you need before you ask Him" (Matt. 6:8). Is it because asking in prayer suddenly makes us worthy of receiving whereas before asking we were unworthy? Again, the answer is negative, for we are never *worthy* of God's gracious provision for our needs. Why then the heavy biblical stress on asking (cf. Matt. 7:7ff)? I believe it is because God is interested in doing more than simply providing for our needs. Rather, He is interested, to even a greater degree, in *raising* us as His children. And a most critical part of that growth process is our learning to depend upon Him, not ourselves. Prayer was never intended by God simply to be a spiritual Aladdin's lamp which we rub to get anything we want. Prayer has a much deeper purpose. It is God's ultimate training ground to teach Christians the truth of 2 Corinthians 3:5: "Not that we are adequate in ourselves . . . but our adequacy is from God."

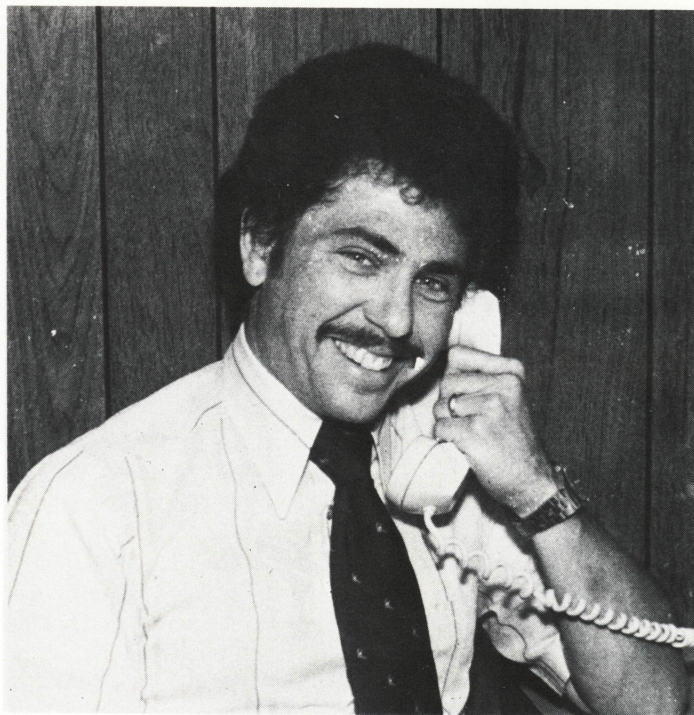
I will never forget the first time my wife and I set out to buy a house. We had been living in an apartment and had decided the time had come to purchase a home. So we proceeded to find a house we liked, came to terms with the owners on a price, and even made a preliminary commitment to purchase the house. All was working smoothly. However, when we went to work out the loan, the bottom fell out. Neither by hook nor by crook could we secure the money to complete the deal, and the house was lost. I began to cry out to the Lord and complain about the whole matter. I had worked it all out so well -- why had He frustrated our plans? Then the Holy Spirit gently reminded me that, indeed, *that* was the problem. I had worked it out. I had never asked the Lord for His guidance or His help, but had confidently rushed out to handle it in my own strength and wisdom. So my wife and I got the message and began praying about a house, confessing to God our dependence on Him in this matter. And as you might expect, before too long, we were living in our own house which in the long run turned out to be far better suited to our needs than the first one would have been. We learned that God had nothing against our having a house. In fact, the issue of the house itself was rather inconsequential. The issue was God's training of us as His children -- we needed to learn to depend on Him, not ourselves. This is a part of prayer that I'm afraid many of us as Christians fail to realize, and yet one that reaches far beyond God simply changing our circumstances.

5. Prayer changes believers themselves.


In Matthew 26:38, in the Garden of Gethsemane, we find our Lord grieved and distressed *to the point of death*. In fact, in Luke's account (22:44) we are told that "He was praying very fervently, and His sweat became like drops of blood, falling down upon the ground." Our Lord was in agony -- He did not, in the flesh, want to go to the cross, and the struggle was literally tearing Him apart. And yet, when He emerges from the garden a little later, we find Him strong, determined, and resolute, ready to go to the cross, as in fact He did, without a single hesitation. What changed Him? What was it that happened in the garden which resulted in this dramatic change? Our Lord only did one thing in the Garden of Gethsemane, and that was pray. And this, I believe, is the greatest

aspect of prayer -- the fact that prayer actually results in the Spirit of God transforming the one who prays.

Studdart Kennedy said: "Prayer is not an easy way of getting what we want, but the *only* way of becoming what God wants us to be." You see, the greatest problem that we all face as believers is the "gap problem," that is, the gap between what we know biblically we should be and what we actually are. Many of us are to the point that, *basically*, we are aware of what God wants us to be. The problem is how do we get there? And what we find in the Bible is that prayer is the major factor that God uses to bridge that chasm. So permit me to say with boldness, that if you are not at this level of praying -- where you are beseeching God to produce in you the character that you know He wants -- then you are not getting out of prayer all that God has in it for you.

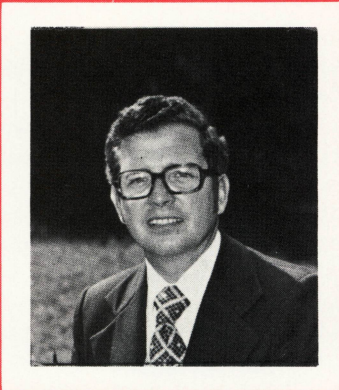


Lon Solomon is presently Assistant Professor of Old Testament Literature and Exegesis at Capital Bible Seminary. He is also Director of College/Career Ministries at Riverdale Baptist Church in Largo, MD. He and his wife Brenda have one son, Jamie, and reside in Crofton, MD.

In conclusion, then, here are five biblical reasons why we should pray: (1) God tells us to; (2) the prayers of a believer delight the heart of God; (3) prayer changes circumstances; (4) prayer teaches the believer dependence upon God; and (5) most importantly, prayer changes the very character of the believer who is praying. If you are not praying consistently, or not praying at all, I hope this scriptural reminder will be the shove you need to cause you to rearrange your priorities and get to praying. I'd like to challenge you as a believer to spend ten minutes a day **minimum** in serious prayer, laying bare your heart before your Heavenly Father. No other single decision that I have ever made as a believer has revolutionized my Christian life so dramatically as the decision to spend *at least* ten minutes a day in prayer with the Lord. I challenge you to do the same for one month consistently and, based on the authority of the Word of God, I promise you that you will never be able *comfortably* to go back and live without it again. 

CAPITAL BIBLE SEMINARY

FROM THE DEAN'S DESK



Homer Heater, Ph.D.

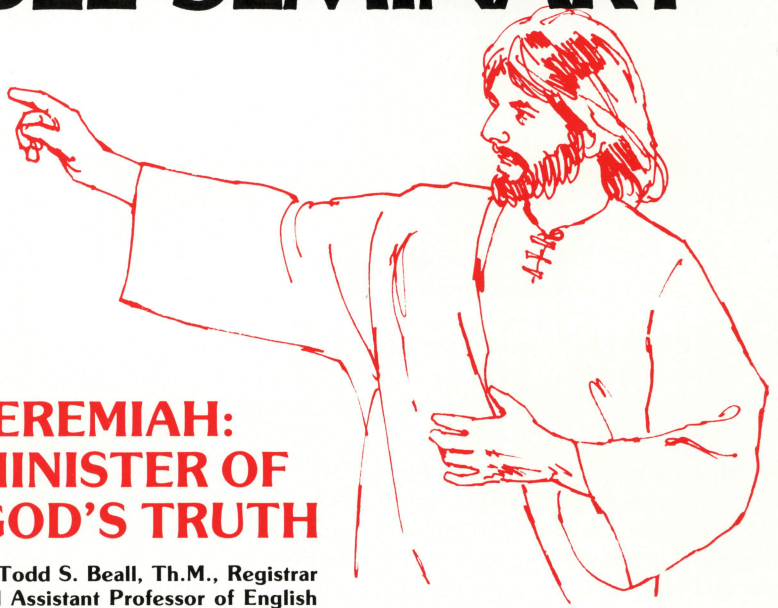
Attending seminary is not easy. Many of our students were settled in employment and a home when God led them into the ministry. To uproot, come to a strange city and look for a place to live and part-time employment adds additional strains to the normal burden of studies.

Many people have been helping our students by contributing to a scholarship fund which is administered on the basis of need. The amount of money in the fund is very meager. We are praying for an increase of giving to assist our students even more as they give themselves to the ministry and the Word.

Should God lay it on your heart to share with us in this important ministry of training the church's leaders, please contact us. In the meantime please pray for the financial needs of our students.

JEREMIAH: MINISTER OF GOD'S TRUTH

by Todd S. Beall, Th.M., Registrar
and Assistant Professor of English
Bible and Theology



What is the role of a minister in America today? Is the ministry relevant to the changing times in which we live, or should the message be altered to reflect a rapidly changing society? And what should be done if the message is poorly received by the people among whom we are ministering? These are some of the questions which those who are either contemplating or are already deeply involved in the ministry may well be asking. The prophet Jeremiah faced many of these same questions over 2500 years ago, as he sought to minister for the Lord in his generation. As we look at his life briefly, there are four aspects of his ministry that are as applicable to a minister today as they were in Jeremiah's time.

Jeremiah's Call Came From God

In the very first chapter of the Book of Jeremiah, God tells the prophet that He has set him apart for a special task: "Before I formed you in the womb, I knew you; and before you came forth out of the womb, I sanctified you, and I ordained you a prophet unto the nations" (Jer. 1:5). This is an amazing passage of Scripture, not simply because of its implications regarding the sanctity of fetal life, but also because of its statement regarding the time of Jeremiah's call. It is clear that if God sanctified (i.e., set apart) Jeremiah to be His prophet before Jeremiah was even born, then God called Jeremiah long before he ever chose God. It is important to realize that the ministry is not an occupation which one chooses, but rather is a calling which originates from God. If an individual does not have within himself a sense of the divine imperative to enter into the gospel ministry, then he should not enter into it.

Jeremiah's Message Came From God

Second, it is essential to recognize that not only did Jeremiah's call come from God, but his message as well. Again in Jeremiah chapter one, God touches the mouth of Jeremiah and states, "Behold, I have put my words in your mouth. See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:9-10). It is not the minister who decides what the message will be, or whether (in the words of our opening question) the message should be altered to "fit" today's society: *God* is the author of the message, and the minister is simply His spokesman, uttering forth the words which God has put in his mouth. The Apostle Paul states quite plainly that the gospel which he preached did not come from men, but from God (Gal. 1:11-12), and that it was imperative that he preach it: "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel" (1 Cor. 9:16). The gospel of God must not be altered to meet the fancies of men.

The content of Jeremiah's message should also be noted. The message contained four elements of judgment (root out, pull down, destroy, throw down), and only two of hope (build, plant). Jeremiah's message was not exactly a message of cheer! It certainly was not the kind of message Jeremiah would have picked, had he been left on his own. But Jeremiah was *God's* servant, preaching *God's* message. Likewise today, it seems that we tend to accentuate the bright, positive aspects of the biblical message, rather than the negative: we continually speak of the abundant life here and now, and the love of God. And there is nothing wrong with such an emphasis, as long as we do not fall into the trap of entirely eliminating the *negative* aspects: for example, man's sin; the judgment of God upon those who do not accept Christ; the suffering and testings which a Christian may experience; the existence of the Devil; and the righteousness and holiness of God. An individual who does not understand God's hatred and judgment of sin will not be able to comprehend fully the love of God in sending His Son to die on the cross as payment for our sins.

Jeremiah's Sustenance Came From God

A third aspect of Jeremiah's ministry, seen partially in chapter one but even more clearly as the book progresses, is that though Jeremiah often becomes discouraged in his ministry, God sustains and delivers him. Even in the first chapter, Jeremiah complains to the Lord that he is inadequate for the ministry God has given him: "Then said I, Ah, Lord God! Behold, I cannot speak; for I am a youth" (Jer. 1:6). Like Moses before him (Ex. 3-4), Jeremiah felt completely incapable for the task. But this attitude, in one sense at least, was precisely what God wanted: He wanted Moses and Jeremiah to recognize that they *were* inadequate from a human standpoint, so that they would come to realize that their adequacy and sufficiency *must* come from God alone. This same understanding of man's inadequacy and God's sufficiency should characterize the minister today as well. Too often those in the ministry may tend to develop a prideful, self-sufficient attitude toward their work, an attitude which is dishonoring to God, and not at all proper for a *servant* of God. Paul also stresses the sufficiency of God, not man, as he writes to the Corinthian church: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also has made us sufficient as ministers of a new covenant" (2 Cor. 3:5-6a).

God's response to Jeremiah's complaint in chapter one is thus clear: He tells Jeremiah not to concentrate on his own inadequacy ("Do not say, 'I am a youth,'" Jer. 1:7a), but rather to be obedient to God's leading and look to Him for deliverance in troublesome times: "Because everywhere I send you, you shall go, and all that I command you, you shall speak. Do not be afraid of them, for I am with you to deliver you" (Jer. 1:7b-8). What a tremendous truth! And yet Jeremiah does not learn this lesson all at once. It is heartening to realize that the great prophets of old were men of the same temperament and emotional makeup as those in the ministry today. Continually throughout his ministry, Jeremiah becomes discouraged. He is disturbed at the message of judgment which God has given to him, and even more distressed at the wickedness of his people, and his own plight (Jer. 10:19). He pleads with God to explain why the ways of the wicked seem to prosper (Jer. 12:1); he complains at one point that God has deceived him, and made him a laughing stock among his people (20:7); and several times he regrets having even been born (15:10; 20:14). But God graciously and patiently deals with Jeremiah time after time. He does not promise Jeremiah any easier road, any relief from the criticism and mistreatment which the prophet is experiencing; in fact, He tells Jeremiah that it will become even more difficult (12:5-6). Yet, God repeats both His exhortation not to pay attention to those falsely accusing Jeremiah (12:6), and His promise of deliverance


and safety (15:20-21) which He had given Jeremiah at the beginning of his ministry (1:8).

The ministry will often be difficult and discouraging: God does not promise us that it will be easy any more than He promised Jeremiah. But He does promise deliverance, if we will keep our eyes upon Him. When we face difficulties in the work of the Lord, we need to go to the Lord, as Jeremiah did, and honestly pour out our heart to Him. God is gracious; He understands our emotional makeup; and He promises to deliver us.

Jeremiah's Message Remained Unchanged Despite Adversity

Finally, throughout the Book of Jeremiah it is evident that despite all kinds of adversity and despite political unpopularity, Jeremiah does not change his message. Throughout his ministry Jeremiah is harassed: he is threatened ("Prophecy not in the name of the Lord that you die not by our hand," Jer. 11:21), plots are devised against him (18:18), he is put in the stocks (20:2), condemned to death (26:8-9), ridiculed by a false prophet (28:10-11), shut up in the court of the prison (32:2), accused of treason and thrown into prison (38:1-8), only to be rescued by an Ethiopian, who apparently cared more for the prophet's welfare than did Jeremiah's own people. Yet, while he may often plead with God, and become discouraged because of such stubborn resistance to him and to his message, Jeremiah remains steadfast to proclaim God's Word. Though at one point so disheartened that he vows that he will no longer speak in God's name (20:9a), Jeremiah once again recognizes his divine imperative to preach God's Word: "But His word was in my heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not refrain" (20:9b). The key to Jeremiah's consistency in his message, despite personal misgivings, was his realization that it was God who had called him, and it was God's message which must be preached, not his own.

This steadfastness of Jeremiah is all the more striking when the political unpopularity of his message is considered. For, a major emphasis of Jeremiah's message was that because of Judah's sin, Babylon would take over Jerusalem, and Judah should not resist. This would be tantamount to a preacher in America saying that because of the people's wickedness, God would send Russia to destroy our land, and we should not try to stop her. Such a message would surely not be received very well with the people or the government of the land! Even before the highest official of the land, who had the power to put Jeremiah to death, the prophet repeats his statements of impending doom: "You shall not escape out of their hand, but shall be taken by the hand of the king of Babylon" (38:23). Thankfully, in this country, the freedom to preach the gospel still exists. But we must realize that society is moving farther and farther away from the standards of God's Word, and that biblical positions are becoming increasingly unpopular. There may come a time when, even in this country, we are jailed for our beliefs, just as Jeremiah was. But we must never change the gospel message to suit the whims of a changing society. God's truth does not change, and our mandate is to preach His truth, not men's philosophies. Just as in Jeremiah's day, there are many false prophets who preach "peace, peace; when there is no peace" (Jer. 6:14). Regardless of the response, we must continue to proclaim that the only *true* peace comes when one has established a right relationship with Jesus Christ, the Prince of Peace.

For those in the ministry, then, much may be learned from the prophet Jeremiah. It is God who calls; it is God who is the author of our message; and it is God who sustains His servants as they suffer discouragement and persecution along the way. May we, like Jeremiah, ever remain steadfast to God's Word, being aware of the pressures and difficulties of the ministry, yet confident that we serve a God "who is able to do exceedingly abundantly above all that we ask or think" (Eph. 3:20). 

PREPARING FOR THE MINISTRY

by Todd S. Beall, Th.M.

A vital part of the practical emphasis at Capital Bible Seminary is its Pastoral Internship program. Each spring those Th.M. students who are in their next-to-year at Capital spend ten weeks in a local church setting, securing valuable on-the-job, supervised training. Although the program is rigorous -- the interns spend at least 45 hours per week in the areas of preaching, teaching, evangelism, counseling, visitation, and administration -- virtually all students regard it as one of the highlights of their seminary education. Vic Ransom and Rick Jones are two of the men who went on Pastoral Internship this spring. We interviewed these men near the end of their internship at Barcroft Bible Church in Arlington, Virginia. While certain aspects of the responses of these men relate specifically to the ministry at Barcroft (most especially, the "team" concept of ministry), most of the observations these men made are valid for the other interns as well.

Question: What have you been doing on your internship thus far?

Vic: *Barcroft has four pastors. We have worked closely with each Associate Pastor for a three week period, and will spend the final week with the Senior Pastor.*

Rick: *We have met at least twice per week formally with the pastors. During these sessions, we evaluated the results of our recent ministries and received helpful instruction for other areas of ministry.*

Question: What do you see as the purpose of the Pastoral Internship Program?

Vic and Rick: *In a nutshell, the purpose is to find out what full-time Christian work is like.*

Question: What have you learned on internship?

Vic: *What really has impressed me is the team ministry at Barcroft. Not only were we observing this ministry, but in fact we felt as if we were a part of the team.*

Rick: *Yes, I would agree with Vic. Especially important in the team concept is the ability to share burdens and responsibilities with one another. Also, I have personally learned the importance of scheduling and planning in the ministry. There is much more "behind-the-scenes" administration necessary than we had realized. It all points to the necessity of leading a disciplined life.*

Question: What immediate fruit have you seen from your internship?

Vic: *People have responded to the truths from the Word which I have shared. This has been true both in youth groups and in preaching. Also, as a result of my involvement in the Coral Ridge program, a 14-year old teen has been coming out to our youth meetings.*

Rick: *Just last night a high school student shared with me a real problem in his life, and I was able to help him through the Word. And I have been involved in a counseling situation for the past six weeks, in which it has been my privilege to see a man follow through on the advice given, and observe the results in his life.*

Question: What has been the most difficult part of internship?

Vic: *Physically, it is very draining. We are involved not only daily, but three or four nights a week as well.*

Rick:

It has been hard to find time with my family. It is difficult to find the proper balance between ministry and needing a time of relaxation occasionally. It is possible to commit ourselves to more than we should.



Question: What has been the most rewarding part of your ministry?

Vic: *It has been tremendously rewarding to sit down and prepare to study the Scripture in the context of meeting the needs of people, and then to have people respond and say, "I needed that."*

Rick: *I would say that the most rewarding aspect has been to put into practice what we have learned at seminary. People have responded to us in a tremendous way, and have given us an opportunity to minister to them. I have been especially encouraged in the counseling ministry, in seeing the way in which people with needs may be helped effectively through counseling.*

Question: How does the Internship Program relate to your studies at Capital?


Vic: *In a sense, I have already answered that question. We are taught in seminary to work in the original languages. Now, we are able to put what we have learned to use in meeting the needs of people.*

Rick: *My study at seminary has given me a confidence in the Word of God so that I can have the assurance that what I am saying is accurate. Next year, when I go back, I will be able to apply my studies to concrete situations which I have encountered. The internship program has given me even greater motivation to apply myself diligently to my studies in this last year.*

Vic: *Yes, and I would add that many of the problems which we discussed in our exegesis courses -- such as divorce in 1 Corinthians -- really hit us in a practical way in internship. All of a sudden we found ourselves confronted with the situation in the first week of internship, and we needed to have studied the problem from the Word thoroughly before facing the problem.*

Question: How do you think the Pastoral Internship Program will affect your future ministry?

Vic: *It has influenced me toward a team ministry.*

Rick: *The program has given me a realistic view of the pastorate in order to make the proper decision as to God's will for me. It has exposed me to the ministry on a full-time basis, and this has been an invaluable experience.* 

THE SEMINARY PRODUCT

by **Homer Heater, Jr. Ph.D.**
Dean and Professor of Old Testament Literature and Exegesis

The goal of the Capital Bible Seminary is well-trained men in full-time ministry. We are pleased with the interest shown in God's work both at home and in foreign missions by our student body. Two alumni of Capital Bible Seminary are in Portugal in a church-planting ministry. Portugal has undergone the agonies of revolution in recent years, but the result has been a greater openness to the preaching of the Gospel.

We would like to introduce you to one of those alumni who is working in southern Portugal, **Rev. Joseph Henriques**. Joe and his wife Bonnie were graduated from Columbia Bible College. Joe had a vibrant interest in missions in college and brought that interest to Capital Bible Seminary, where he later became the missions representative of the student body. In light of his desire to work in a predominantly Catholic country, he wrote his thesis on the impact of Vatican II.

Joe, Bonnie and their three children went to Portugal in 1978. During the past two years, Joe's plans have been ambitious and innovative. Last summer he worked with a team of students from the Washington Bible College in an evangelistic outreach in the English-speaking community.

Let me share with you some excerpts of a recent letter from Joe so that you might see the way God is using the Henriques family in Portugal:

John Garcia, 21, was baptized last summer after trusting Christ in our home Bible study. He now teaches Sunday School and is sharing Christ with his Portuguese friends. John writes,

The first time that I heard about salvation, the certainty of eternal life that we have when we accept Christ, was in June, 1979. I was invited to a Bible study in the house of Pastor Joe Henriques. I felt so different that day. I liked what I heard. The next time I went I accepted Christ as my Savior. I then understood what it meant to be born again and have a new life. Some of the wrong things I did before ceased to have significance to me, and little by little, I abandoned them completely with the help of God and reading the Bible.

The Pinto sisters, Paula (20) and Angela (22), heard about Jesus for the first time in their lives when they watched and listened to the Good News Club being held on the street below their apartment window. As they began attending our church services, their personal need to trust Jesus Christ for forgiveness of sins became a reality to them . . . so they did! Their growth in Christ is phenomenal. They will be baptized Easter Sunday. Paula states,

I have nothing in my life more important than Christ. It has been since the summer of 1979, when I accepted Him as Savior, that I have with my whole heart tried to find the way to live for Him, to serve Him, and obey Him. And I have, in all reality, experienced the power of Jesus Christ in my life.



Likewise, Paula's sister Angela exclaims,

Jesus Christ, beyond being my Savior, is my best Friend, the One with whom I speak more often during the day and whom I trust one hundred percent. He is the Only One I feel like serving.


Chuck Geisler, an American journalist, thought he had all the answers as he rejected the Gospel witness for over one year. He called one night about 12:30 to say, 'Thank you Joe, for helping me find Christ.' He has been sharing his faith everywhere while growing by leaps and bounds in the knowledge of the Lord. As his testimony indicates he is also following the Lord in baptism on Easter Sunday:

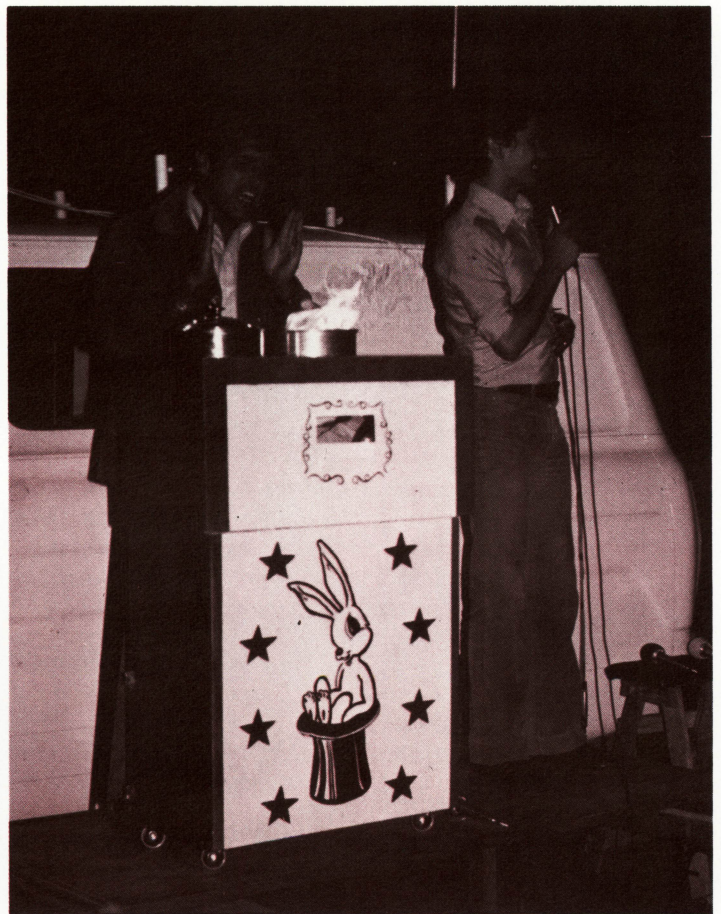
A simple word of thanks, of praise and joy for this my new life as a new man in Christ Jesus our Lord. My heartfelt praise is to the Lord for sending His steward, Pastor Joe, to minister unto the lost and in turn my commitment is to the Lord that through me He can help others to both know Jesus and make Him known. Romans 8:38,39

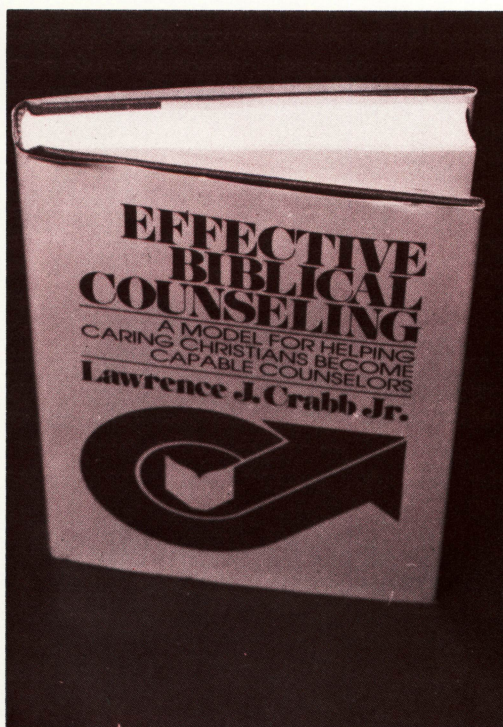
Miss Patricia James was already a growing Christian when we discovered each other. She writes,

After 5 years of lengthy stays in southern Portugal without an English language fellowship, I finally found a church home away from home. This was made possible by your prayers and by the exciting ministry of Pastor Joe Henriques. The light of the Lord is shining through to this dark corner of Europe and His people are rejoicing that God is faithful!

Joe and Bonnie are young, but they are learning to trust God and reach out in faith. Every young couple in a cross-cultural situation faces many obstacles. They will, no doubt, make mistakes as they learn, but we rejoice in their willingness to "launch out into the deep and let down their nets."

Please pray for this couple and others from Capital Bible Seminary like them as they seek to make known their Savior and to glorify Him with their lives. 





BOOK REVIEW:

Effective Biblical Counseling,
by Dr. Lawrence J. Crabb, Jr.
(Zondervan, 191 pp. \$6.95)

Review by A. W. Jackson, M.Div.
Lecturer in Practical Theology

Effective Biblical Counseling, written by Dr. Crabb, is the second work on counseling that he has produced in the past four years. He authored *Basic Principles of Biblical Counseling* in 1975 and the one now under review in 1977. Dr. Crabb is a clinical psychologist and counselor and is at present in private practice in Boca Raton, Florida.

This is a timely work because much has been written recently on the subject of counseling which has stated that present-day psychologists, who do not begin to hint at a biblical solution relative to emotional problems, have nothing to offer the Christian psychologist, counselor or Christian worker.

Dr. Crabb does not take this position. In chapter 2, he presents an excellent point of view with appropriate charts to demonstrate his position that there are areas from which the Christian counselor can borrow and use in meeting the needs of other Christians. He does this with a constant reminder that the Christian must always be aware of the writer's point of view and must never subscribe to his humanistic philosophy. The author insists that God has the answer to man's problems.

In part II Dr. Crabb reveals some very fine insights about basic concepts needed in order to counsel effectively. He points out that man has definite personal needs that are acceptable and God-given. These needs may be summed up in two words: security and significance. Dr. Crabb presents clearly the fact that people are motivated to fulfill those two basic needs. However, he points out that this fulfillment can come through Christ alone and not through any form of material gain or power.

An important part of this work is the development of a model for counseling. It is based on an awareness of how problems arise. The model provides clear, concise and logical steps in supplying from the Word of God what a person needs to have proper security and significance. This model for counseling needs to be thoroughly studied and absorbed. If it is committed to memory, it will form a good basis for counseling.

The concluding part of Dr. Crabb's work offers some excellent suggestions for counseling in the Christian community. He recommends three levels of counseling, depending on the level of competency of the counselor. Graded upward they are: encouragement, that which most Christians can offer; exhortation, that which moves to a response to God's Word; and enlightenment, that which can come from a mature Christian who has had training in Christian counseling work.

I highly recommend this work which every Christian can read with profit. In particular, for those involved in the counseling ministry, it is a work that should be studied thoroughly and carefully.

WHY GO TO SEMINARY?

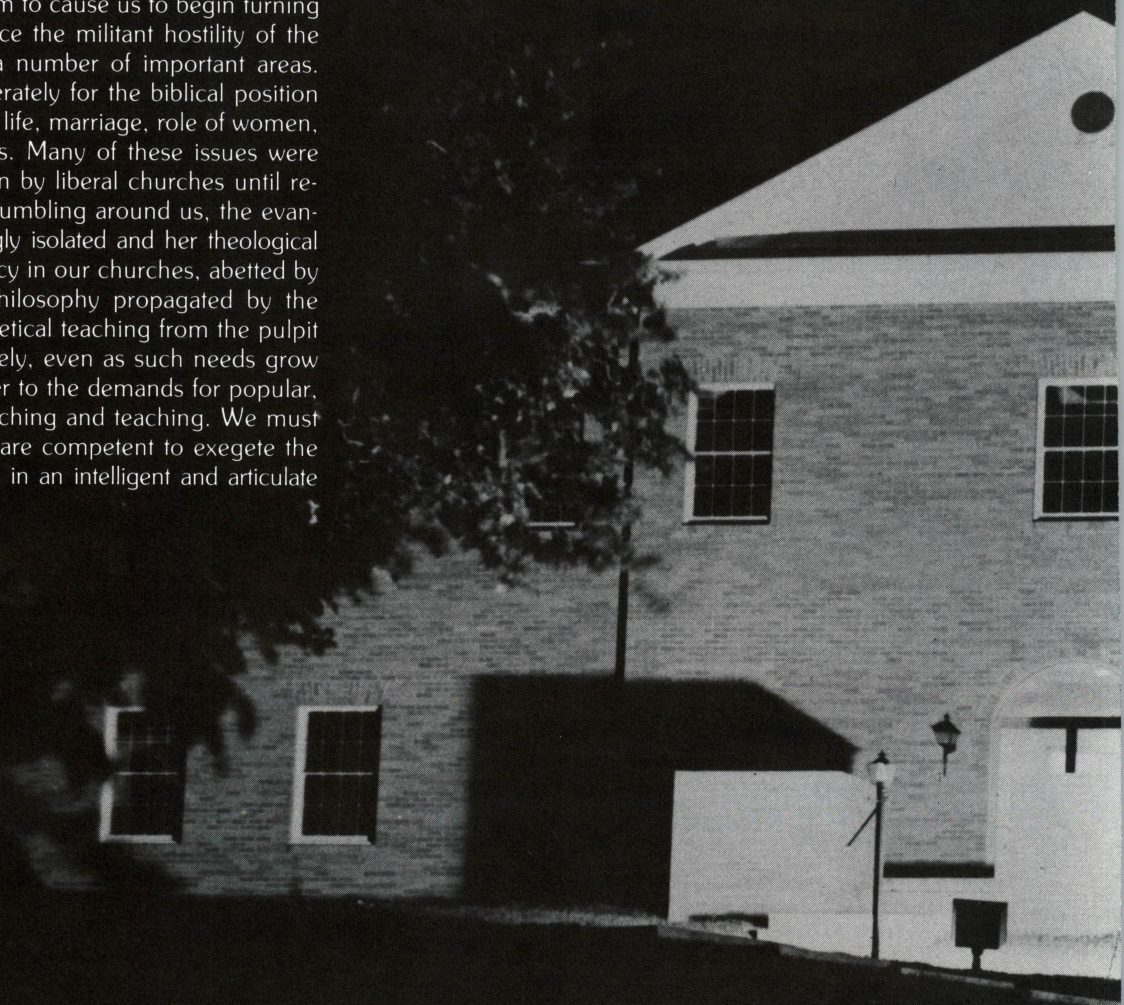
Competency is what we want when important issues are involved. If I am going to have surgery, I do not want a poorly trained or an indifferent doctor. If I am involved in a lawsuit, I do not want a mediocre lawyer. We should not be willing to settle for less in the Lord's work.

Paul told his protégé, Timothy, "Be *diligent* to present yourself approved to God, an unembarrassed worker, properly handling the Word of Truth" (2 Tim. 2:15). God is not satisfied with less than our best, but the cult of mediocrity has almost overtaken our churches.

Denominations have traditionally insisted on seminary training for their pastors. As liberalism claimed many of the denominational seminaries, however, the non-denominational or independent movement arose with a first criterion of obedience to the Lord and His Word. Consequently, much of the cutting edge of the evangelistic movement of the past century has been carried on by those whose training was minimal and most often did not include seminary.

In the swirl of the social changes which have occurred in the past two decades, it is more important than ever that we have competent shepherds in charge of God's flock. We dare not allow the pressure of shortcuts and pragmatism to cause us to begin turning out ill-prepared young people to face the militant hostility of the world. This need is evidenced in a number of important areas.

First, the church is fighting desperately for the biblical position in the areas of ethics, such as family life, marriage, role of women, abortion, homosexuality and politics. Many of these issues were accepted and taken for granted even by liberal churches until recently. Now that social stability is crumbling around us, the evangelical church finds herself increasingly isolated and her theological positions challenged. Biblical illiteracy in our churches, abetted by the constant diet of the world's philosophy propagated by the various media, demands solid, exegetical teaching from the pulpit and Bible-class podium. Unfortunately, even as such needs grow larger, there is an apparent surrender to the demands for popular, pragmatic but doctrinally weak preaching and teaching. We must have pastors and missionaries who are competent to exegete the Scriptures and systematize the results in an intelligent and articulate manner.




Secondly, the astounding rise of new cults and the rapid growth of old ones represent a serious challenge to the church today. In most of these cults the Bible is given some prominence (a legitimizing factor) but with new and bizarre interpretations. The Christian leader must be prepared to respond to the false with a correct exegesis of the true. Here, especially, a knowledge of Hebrew and Greek is very important.

A third problem confronting the church today is the large and increasing number of translations of the Bible. At first glance, this may seem to be a blessing, but the failure to agree on one version for general church use makes memorization difficult (at least on a group level) and creates problems in preaching and teaching, since people may be following entirely different readings or interpretations. What can a pastor or teacher say, e.g., when Jeremiah 37:12 says "to separate himself" (KJV) and "to take possession of *some* property" (NASB). The latter is correct, but if a pastor or teacher is unable to check it in the Hebrew, how can he handle the difference? It is essential, therefore, that a pastor be trained in the original languages of the Scripture.

Though there are many other such issues, I will conclude with this final one. We are told that one in five Americans considers himself an evangelical Christian, and yet fewer than half can identify at least five of the Ten Commandments (*Christianity Today*/Gallup Poll). Apart from the issue of the validity of the poll, it is obvious that there is an abysmal ignorance of the Bible in present-day churches. We desperately need men who are personally conversant with the Scriptures, able to exegete them correctly, expound them enthusiastically and present the truths in a practical way.

Yet, one of the most dismaying attitudes I see is one of *anti-intellectualism*. Our young people have more education but less learning than has probably ever been the case. There is a consequent reluctance to spend the time and effort in study to become an effective preacher and teacher of the Word. Seminary probably cannot counteract this attitude, but it must resist the pressure to conform to it. Practically all the mass of Christian literature being published today is of the superficial, emotionally-charged type. It is most difficult to get solid, exegetical, historical works published simply because there is not sufficient market for them.

The purpose of seminary is to provide a historical, theological and exegetical framework within which the leader of tomorrow may work. I can envision no change which would preclude the necessity of well-trained men in the leadership of the church. We must maintain the integrity of the seminary while developing ministers who have a practical and relevant approach to the pastoral ministry. 



FAMILY FOCUS

The News and Needs of the WBC/CBS Family

Schuppe Dean

By action of the Board of Trustees at their March meeting, **Professor James S. Schuppe** was appointed Academic Dean of the College. The Board acted upon the unanimous recommendation by a search committee consisting of members of the faculty and the administration.

Dean Schuppe and his wife, Martha, have five children. Along with his teaching and administrative responsibilities, he is a real friend to students. He serves as an elder at Belcroft Bible Church and is a popular guest speaker in area churches. We commend the Schuppes to you for your prayers.



Fowlers Honored

The 1980 *Milestone*, the College yearbook, was dedicated to **Dr. and Mrs. Sam Fowler**. Dr. Fowler is Professor of Theology. Mrs. Fowler is secretary to the faculty. The presentation was made at the Annual Senior Honors Banquet.

Tuition Lowered

The College tuition fee has been lowered from \$72 to \$63 per semester hour of credit. This price decrease took effect May 20 for the Summer College session. It is hoped that this will assist those who desire to study at WBC. Applications for the fall semester should be submitted by August 15.

Summer Teams Touring

Two teams will be traveling during the summer representing WBC. "**Voice of Triumph**" is a group of nine musicians. They will be ministering for nine weeks in Maryland, Pennsylvania and New Jersey.

"**Team Spirit**" will be ministering in six camps plus ministering to teens and adults in local churches. They combine athletics, music and personal witness to communicate Christ. Write for a schedule of both teams.

CBS Students Challenged

Dr. Raymond Saxe, Pastor of Grace Bible Church, Ann Arbor, Michigan, was the guest lecturer at Capital Bible Seminary this spring. Dr. Saxe was the first dean of CBS and has had close association since those early days.

The week was concluded with a banquet April 18 at which time seniors shared their plans for future ministry.

Creation Seminar

The Institute for Creation Research in cooperation with WBC will present the Summer Institute on Scientific Creationism June 23-27. The keynote speaker will be **Dr. Henry M. Morris**. Sessions will be held from 8:30 A.M. to 4:30 P.M., Monday through Friday. For registration information, contact Mr. William Curtis.

Help Needed

As we conclude this school year July 31, we are asking the Lord to provide all the finances needed to meet our obligations. \$85,000 is needed in gifts by that date. Your prayers for this and your help will be greatly appreciated.

Student Missions Fellowship Reaches Goal

At Commencement, it was announced that \$11,000 had been contributed by the College students. This money will be used to assist 37 students who will be ministering in foreign lands this summer.

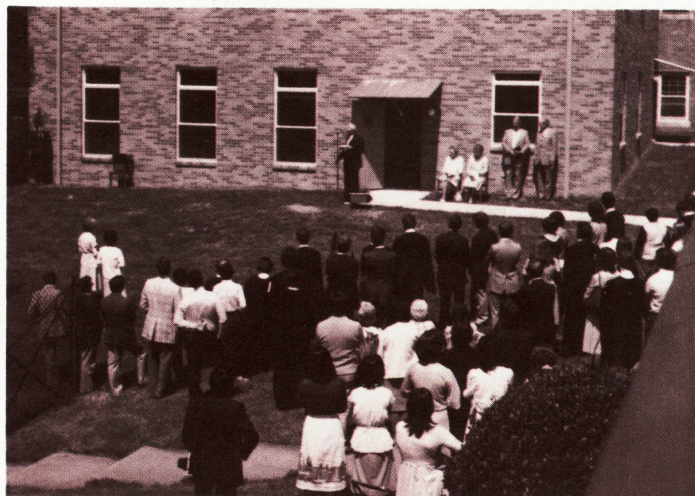
Students at CBS contributed more than \$2600 to their missions projects. The projects included the transportation costs to Brazil for Rev. Forrest Wessendorf, a 1980 graduate who will be directing the work of the Good News Mission, a ministry to those in jail. Also, educational equipment was purchased for the Bible and Missionary Theological College in Nigeria. Three CBS and WBC alumni teach at this school.

Neighbor Cited

Mr. and Mrs. Frank White operate "Azalea Acres." They are a distributor to about 100 other growers and landscapers.

In a recent article in the *Prince George's Journal*, Mr. White stated, "The activity closest to my heart is the continued beautification of the 63-acre campus of Washington Bible College, my next door neighbor . . . It is my vow to make the campus of WBC the most beautiful spot in Maryland." Over 1500 azaleas and rhododendrons and 9000 daffodils have been planted on the campus through the generosity of "our neighbors." **Thank you Frank and Jean!**

Why don't you bring your family or church group and visit the campus. You will be welcome.



Library Dedication

The new addition to the Oyer Memorial Library was dedicated May 16. The main reading room was a gift of **Mr. and Mrs. John Ehlers**.

The reference room was dedicated in memory of **Rowena Depew Poston** and **Florence Depew Knoblock** by Rev. William C. Poston, Director of the Correspondence School. A new recording studio occupies the second floor and was provided by the estate of **Edgar P. Wardner**.

We thank the Lord for these faithful friends who care about the education of the students of WBC and CBS.

Wagner Auditorium

Construction on the **Glenn W. Wagner Memorial Auditorium-Gymnasium** began April 15. The cost estimate has been revised to \$675,000. The giving is approaching the halfway mark for which we thank the Lord. We are asking the Lord to provide the total amount necessary to complete the project by December 31.

Dr. Pindell Retires

At Commencement it was announced that after seven years as a member of the College faculty, **Dr. Watson Pindell** will retire. Dr. Pindell has been involved in education since 1928. During those years, he has served as a teacher, a headmaster of a secondary school and a college president.

Dr. Pindell's presence on the campus will be missed by students and colleagues. His valued wisdom will be present as he returns as a member of the Board of Trustees.

Also announced were the resignations of the following:

Mrs. Beverly Curtis, Christian Education

Mrs. Audrey Davies, Vocal Instructor

Miss Sue Loucky, Music Instructor, heading to Europe as a missionary.

Mr. Glenn Welsford, Director of Christian Service, who will enter a pastoral ministry.

Mr. J. Cullen Rast, Missionary in Residence, returning to Brazil.

PRAISE AND PRAYER

PRAISE

- **Praise** the Lord for the successful open heart surgery on Dr. Will Miller, Dean of Students of the College. Continue to pray for a rapid recovery making it possible for him to return to school for the fall semester.
- We are so grateful to the Lord for the way our alumni and other friends have responded to the needs of the College and Seminary. **Praise** the Lord with us for each one who supports this training ministry.
- We **praise** the Lord for the completion of a good year at CBS. What a joy it has been to be operating in our new building. Thank you for providing it.

PRAYER

- **Pray** for recruitment of new students. We need a large entering class in the fall to make up for the large graduating class in May. We are looking for a good enrollment in all the programs.
- **Pray** for our graduates as they look to the Lord for His leading and place of service. Thank the Lord for the potential of leadership in this graduating class.
- **Pray** for the following financial areas:
 - (a) Current Fund Giving--\$85,000 needed by July 31.
 - (b) Finances needed to carry on construction of our new auditorium-gymnasium.
 - (c) Loan funds to enable us to keep from borrowing at high bank rates.
 - (d) Scholarship Funds--to assist students.

CAMPUS CALENDAR

August

- 25 Orientation for Freshmen and Transfer Students
- 26-27 WBC Registration
- 28 WBC Classes Begin
- 29 CBS Registration

September

- 2 CBS Classes Begin
- 22 Adult Education Classes Begin
- 22-26 Special Fall Lectures

October

- 4 Parents' Day
- 3-4 Mini-Missionary Conference
- 6-10 Week of Evangelism
- 23-26 Mid-Semester Recess

November

- 2-3 Operation Alert Weekend
- 7 Founders' Banquet



Indoor Soccer

The Warrior's completed a highly successful indoor season winning both the Baptist Bible College Invitational and the Northeastern Bible College indoor tournaments in the same year. WBC thus became the first team in the North Atlantic Christian Conference to sweep both tournaments in the same year. **KiJe Kim**, a sophomore, was named to both all-tournament teams. **Youssef Soufiane** was named MVP for the Northeastern Tournament.

COMMENCEMENT 1980

A GRADUATION PERSPECTIVE

by Chip Griepsma

The pangs of sadness and the joys of anticipation -- mixed emotions are always evident at any graduation, and WBC graduation is no exception. Leaving friends and a place of cherished memories is never easy, yet saturated with the study of God's Word, seniors are also anxious to begin putting their learning into action.

When the seniors were asked to put into a nutshell the most significant truths acquired during their four years, replies varied, for example:

The success of my life depends upon my relationship with God through His Word. I cannot walk with God apart from spending time in His Word and experiencing in my life the reality of a living Christ.

I must search out the truth at any cost, even if it means disagreement with others, even if it means forsaking tradition and what seems to be common knowledge.

I must commit that which I have learned and will continue to learn from God's Word to faithful men.

God's truths do not become real for me until I internalize them for myself.

It is better to make our convictions conform to God's Word than to make God's Word conform to our convictions.

I had little idea of the functioning of the Body of Christ before I came to WBC. Now I know how vital fellowship and prayer with other believers are. We cannot survive alone!

Two things last for eternity--people and God's Word. Therefore, I must invest my time in eternal things -- people and God's Word.

Though I am not to be a people pleaser, I need to be an example of upright Christlike living and let people see that the Christian life is real and enjoyable.

Christians need each other. I have found spiritual "support" and comfort when things are confusing. Students at WBC have been a real encouragement to me.

Because God deserves excellence in service, I need to give Him my very best.

As seniors leave WBC, their summer activities will vary. Fulltime teaching-pastoring ministries begin for some in churches, youth groups and Bible studies. Intensive training at candidate schools for specific mission fields is on the horizon for others. A number of graduates will spend their summer in such places as Italy, Haiti, Papua New Guinea, France, and Portugal in missionary work. A number of seniors will be finding jobs and saving toward a return to seminary or to graduate school in the fall.

As graduation day -- both traumatic and exhilarating, a beginning and an ending -- comes and goes, let us remember to pray for and encourage those seniors we know.

The Forty-Second Commencement Exercises were held Saturday, May 17. Eighteen hundred guests filled the sanctuary of Riverdale Baptist Church as 115 graduates received degrees and diplomas.

Capital Bible Seminary conferred the Master of Theology degree on ten men. Eight men and one woman received the degree of Master of Arts.

The following students received special recognition:

CAPITAL BIBLE SEMINARY

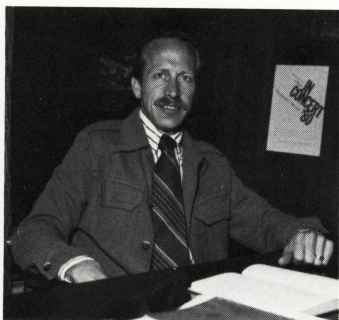
Valedictorian	Rev. Zachary Gray
Salutatorian	Rev. Andrew Christensen
Special Honor	Mr. Fred DiLella
Christian Service Award	Rev. Andrew Christensen

WASHINGTON BIBLE COLLEGE

Valedictorian	Miss Abigail Hutcheson
Salutatorian	Mr. David Ray
Christian Service Award	Miss Michele Daku
	Mr. Roger Christiana

Dr. Harry E. Fletcher, pastor of Webster Bible Church, Webster, NY, presented the address at the largest commencement in the history of the school.





Professor E. James Bos
 Chairman, Department of Sacred Music
 Washington Bible College

CHURCH MUSIC: A STANDARD OF EXCELLENCE

Many people today are advertising their product (or their candidate) as the best, having qualities of superior worth. We who know and love God, and who are properly related to Him through Jesus Christ, should have an even higher standard as we *sing forth the honor of His name*. Our music should reflect the excellence of our God and Savior.

God gives us a picture in His Word of the type of music ministry which He wanted to be a part of the experience of His people in that day. I believe that we can gain much from their example. In the books of First and Second Chronicles, several characteristics are given of those first ministers of music.

I. They were selected by God (I Chron. 6:31-32)

The tribe of Levi had previously been set apart by God to be His ministers, leaders in worship. It is from among these that David selected some to be given musical responsibilities. He did this according to specific instructions from God (I Chron. 28:11-13, 19). They were to be in charge of the *service of song*, to minister with singing before the tabernacle, the place where God revealed His presence. They had a consciousness of divine calling to this ministry.

II. They were specialized in service (I Chron. 9:33)

These first ministers of music were full-time. They were free from other service and set apart for this special work. God must have considered music a very high priority, for He evidently wanted music around the clock. We read that *they were employed in their work day and night*.

III. They were sanctified for service (I Chron. 15:12-14)

The musicians seem to have had the same qualifications as the priests. They had the same spiritual standard as those who offered the sacrifices. They were to be sanctified for service. It is just as true today -- spiritual preparation is vital to a musical ministry. We must concern ourselves with the quality of the person, not just the performer.

IV. They were systematic in service (I Chron. 15:16-18)

There are several indications that this biblical music ministry was highly organized. It was not a careless, slipshod operation. It involved leaders and followers, teachers and students (25:5-6), instruction and practice.

V. They were skillful in service (I Chron. 15:19-22)

We sometimes tend to consider skillfulness as though it were opposed to spirituality. God's Word contains the word *skillful* (in its various forms) a total of sixteen times. Four of these are applied to music -- more than to any other subject.

We want men in our pulpits who are skillful and accurate in their handling of the Word of God. We desire teachers who *study to show themselves approved unto God*. . . . Why should our criteria be any different for our musical leaders. They, too, should know God's Word. Their lives should display the testimony they express with their lips. They should also be skillful in their use of music to convey the truths of God's Word. They should be spiritual and they should be skillful.

Alumni Publication of the Washington Bible College/Capital Bible Seminary

Alumni

REFLECTIONS REFLECTIONS



Miss Lois A. Carlson
Student -- Wheaton Graduate School
Graduated WBC '73 (B.A.)

Diagnostic entrance exams, orientation sessions, complicated forms, and long registration lines were my experience this past fall as I again entered the "academic arena." For the past six years, as secretary to the Registrar at WBC, I had experienced registration from a different perspective. Now, once again, I can more fully empathize with a student! This past fall I entered Wheaton Graduate School in Wheaton, Illinois, to pursue my M.A. degree in Psychology/Counseling.

In reflecting upon the value of my education at WBC, my response is one of thanksgiving! I am especially grateful for the biblical foundation which I received at WBC. This biblical foundation was not one of mere facts and academic knowledge, but rather it was a foundation which gave me a firm grasp on the truths of Scripture and tools to further study God's Word. This study of God's Word began a process of growth which enabled me to mature in my walk with the Lord and provided me with opportunities to minister in the lives of others. The education I received at WBC instilled confidence in me that the Word of God is authoritative and relevant to the problems and issues which man is dealing with today. This is invaluable in the field of Christian counseling.

Christian counseling is both an exciting and challenging field! As I entered my program of study, I will admit that I was intimidated at first by students who had their undergraduate degrees in psychology and were so well-versed in psychological terminology. I felt that I was beginning at a disadvantage with my degree from WBC. However, it was not very long before I was aware of how wrong I was! I now am convinced that the education I received at WBC is a definite advantage and the proper foundation for the field of psychology and counseling.

I am continually being made more aware of the importance of being able to carefully screen every secular concept in psychology through the light of Scripture. The tendency today is to look at Scripture through the eyes of psychology rather than giving God's Word the proper place of authority. Since all truth is God's truth, the Christian counselor can accept truth which has been discovered by "secular" men when it in no way contradicts the revelation of God's Word. However, apart from a concentrated study of the Word of God, it is scarily easy to admit concepts of psychology which would compromise the truths revealed in Scripture. My education in the Word of God which I received at WBC has better equipped me for this screening process.

ALUMNI UPDATE

Alumni 45-60

Bob ('58 WBC) and Peggy ('58 WBC) Boyd -- The Boyds are still involved in an active itinerate ministry (local churches and Bible Conferences). They have just completed a 4-week trip (MD/PA/IN) and are preparing to go to Sandy Cove Bible Conference for the summer.

Jim ('56 WBC) and Barbara ('57 WBC) Pitts -- Fellowship of Independent Missions, Morocco -- Jim and Barbara are doing well in the Children's Haven. They are thanking the Lord for an invitation by the local government to participate in a big national holiday in Morocco. This involvement seems to help their relationship with the government.

Al Woods ('55 Ad. Ed.) -- Central Union Mission, Washington, DC -- Al is working with a new ministry of DIAL-A-TEEN. This program is one branch of Teen Missions International in Merritt Island, FL. Pray for Al as he directs this new outreach.

Elsie Yoshimura ('49 Ad. Ed.) -- Honolulu, Hawaii -- Elsie is currently in the Washington, DC area on furlough. Pray for those who must continue Elsie's work.

Alumni 61-65

Cullen ('63 WBC) and Janet (former student) Rast -- Missionary Comunicacoes Evangelicas, Sao Paulo, Brazil -- The Rasts are completing a year of furlough and an effective ministry at WBC. Pray for them as they continue to travel on weekends and as they begin to tie together loose ends. They are planning to return to Brazil around August 1, 1980.

Alumni 66-70

Dick ('70 WBC) and Ruth Browning -- Arctic Missions, British Columbia -- Several families in the Browning's area have requested prayer concerning spiritual growth and their witness to unsaved family members. The Brownings are looking forward to a 3-month furlough this fall.

Linda Burnett ('70 WBC) -- Berean Mission, New Mexico -- Linda has completed another year of teaching. She is planning on going to graduate school in Arizona for her Master's Degree in Bilingual-Multicultural Education. This will keep her New Mexico's Teacher's Certification current. The Lord has greatly used an English speaking church since January. Continue to pray for this ministry and the need for additional personnel (3 teachers) next year.

Thom ('69 WBC) and Carolyn (Seekell '70 WBC) Cunningham -- Worldwide European Fellowship, Austria -- The Cunninghams have been very busy in literature distribution, evangelistic meetings and church planting. The ministry has been difficult, but the work is continuing to progress. They are praying for more workers to join them (artist and printer, etc.). Pray for the Cunningham family as they face strains of a full house and program.

Tom ('69 CBS) and Linda Haughey -- The Evangelical Latin League, Texas -- The Haugheys were recently in the Washington, DC area for a short visit. CBS decided to raise funds to purchase an audio mixer for their radio work. Pray for additional monthly support.

Ken ('68 WBC) and Marcia ('68 WBC) Hornok -- Pastor of Murray Bible Church, Utah -- The Hornoks are thanking the Lord for some great evangelistic meetings where several adults accepted Christ. Since then, they have experienced some exciting home Bible studies. Pray for the Hornoks and their difficult ministry among the Mormons.

Dave ('68 WBC/'72 CBS) and Kathy (Schuppe '67 WBC) Shive -- The Shives are preparing for a "pastoral-type" ministry which would include counseling, teaching and discipleship. Pray for them as they seek the Lord's will concerning this new ministry.

Rod ('70 WBC) and Carole Ann (Martin-former student) Spade -- Unevangelized Fields Mission, Irian Jaya, Indonesia -- The Spades have been seeing the Lord's blessing on their ministry. They have baptized eleven transmigrant believers from a Moslem community. One young man (Demi) has gone to UFM's Bible School in Sentani. Carole Ann has had a good recovery from her illness (Dec. '79). Continue to pray for: their ministry among the Moslem transmigrants; Carole Ann's ministry in a weekly ladies' Bible class; and for a continued open door in Indonesia to preach the gospel.

INSIGHTS FOR MINISTRY

The Junior: Character Development or Developing "Characters"?

Sue Tyler ('66 WBC) -- Child Evangelism Fellowship, Dallas, Texas -- Sue is thanking the Lord for a very profitable year in Dallas. Two new staff members will be coming and a new preschool outreach will begin. Pray with them regarding this new ministry.

Alumni 71-75

Lee ('71 WBC/'74 CBS) and **Connie** (Hughes '74 WBC) **Button** -- Eastern Representative for the Institute for Athletic Perfection, Philadelphia, PA -- Lee is involved in producing resource material and teaching seminars. The material can be used in youth sports and professional athletics. Pray for Lee and Connie as they seek the Lord's direction in this new ministry.

Steve Campen ('75 WBC) has just completed his Juris Doctor Degree from Pepperdine University. Steve finished in the top 10% of his class. The Campens will be moving back to Rockville, MD.

Bob ('76 WBC) and **Deidra** ('74 WBC) **Ewerth** -- Open Air Campaigners, Baltimore/Washington -- The Ewerths have had a profitable year of ministry. This coming fall ('80) Bob and his family will be beginning a new branch of OAC in Philadelphia, PA. Pray for the Lord's clear leading in this new outreach.

Jim and **Ruth** (Anderson '74 WBC) **Miller** -- Worldwide European Fellowship, Trieste, Italy -- The Millers are looking forward to coming home during the month of August. Pray for the following: the presentation of their work; scheduling meetings in an orderly fashion; and raising new support.

Robert Moya ('74 WBC) -- Overseas Missionary Fellowship, Philippines -- Bob has just returned to the US on furlough after a 5 year ministry. He has worked hard in order to see the beginnings of a church among the Manobo of Mindanao. Pray for Bob as he ministers in this difficult field.

Susan Oppenheimer ('75 WBC) -- International Missions, Nairobi, Kenya -- Susan has written concerning the home going of a Christian boy in Kenya. Pray that family members would come to Christ for salvation.

Robert Scruggs ('75 WBC) has completed his study for a M.Div. Degree from Southeastern Baptist Theological Seminary. Robert will be continuing as pastor of the First Baptist Church of Capitol Heights (Maryland) and as a commissioned chaplain of the US Army Reserve.

Alumni 76-79

Lois Aiken ('76 WBC) has just received her M.A. Degree in Behavioral Science from Catholic University in Washington, DC.

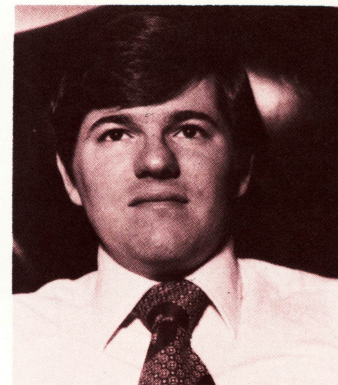
Robert ('77 WBC) and **Donna** (Fritts '76 WBC) **Altland** -- Pastor of Vershire Bible Church, Vershire, Vermont -- Bob reports that their days are very busy and that the Lord has been blessing their ministry. Pray for the following: area Bible studies, evangelistic outreach and finances.

Myrna Ballain ('76 WBC) -- Azrou, Morocco -- Myrna is thanking the Lord for His hand of blessing on her life. Myrna will be returning to the US in May. She asks that we pray for her ministry this summer.

Joe ('77 CBS) and **Bonnie Henriques** -- Fellowship of Independent Missions, Portugal -- Joe and Bonnie are happy to report the beginning of the Evangelical Christian Church of Portugal. Continue to pray for the Lord's leading in the midst of very difficult circumstances. Also pray for the beginning of the International Christian Academy of Portugal (K-Bible College).

Olah ('78 CBS) and **Debbie** (Carter--former student) **Moore** -- Bible and Missionary Theological College, Nigeria -- The Moores are thanking the Lord for His goodness in their lives and ministry. Debbie is continuing to adjust to the Nigerian way-of-life. Olah and Debbie returned to the US in May and they will be returning to BMTC around the middle of July.

Joan Turner ('76 WBC) -- Berean Mission, Charleston, SC -- Joan is anticipating a new ministry in Leicester, England. She is planning to depart in December, 1980. Pray for final preparations.



Professor Terry Van Horn
Department of Christian Education
Washington Bible College

Ten year old Peter slouched in the living room chair bewildered at his dilemma. A group of his friends had determined to egg bomb old Mrs. Jefferson's house. Mrs. Jefferson was an elderly widow who had lived alone for the past fifteen years. Peter and his friends would often play in an apple tree in the vacant lot next door to Mrs. Jefferson's house. Mrs. Jefferson was not a particularly kind woman and threatened to beat the children if she ever caught them in her yard.

Peter thought as he sat. That woman was certainly mean, and she probably deserved the egg bombing, yet somehow joining with his friends didn't seem right. Still, Peter couldn't afford to loose his friends -- he couldn't let them think he was backing out.

For you, Peter's problem may seem to have a clear solution. But then, you are probably not ten years old and have had more years to develop character to face moral decisions. The junior age child, however, is often set adrift to make practical moral decisions without enough help from his home, church, and school.

If Peter attended a public school, he would probably have to broach his moral dilemma with the help of a teacher who had been schooled in the "values clarification" method. This school of thought trains a young person to think through and make moral decisions from several alternatives which reflect his likes and dislikes but carry little absolute authority for what is right or wrong.

At home, Peter might receive some informal instruction in character development, but what he is told may not be supported by his parents' own actions of honesty, self-control, and kindness. In fact, in many of our homes and schools the development of the kind of moral character which can face life and make proper decisions has eluded our grasp simply because those leading our homes and schools were never trained by their parents.

Now I've told you the obvious -- the basic fiber which molds character into young people is missing in the parenting generation so that we perpetuate our problem. The sad fact which compounds the problem is that parents who become Christians play "catch-up" ball for years learning the kind of biblical character development they themselves should have learned as youths.

The pressure on the pastor or Christian educator is great indeed. Not only does he need to train children in character development, he must train parents to make their own moral decisions as they endeavor to rear children who follow their example.

Part of a total ministry to the whole family is that of equipping Christian parents to have a ministry of moral development with their Christian children. As a minister, you need not train a parent to be a great teacher or exegete. To spend some quality time modeling and focusing upon the moral premiums in God's Word is a sufficient challenge to parents.

Let me suggest that you, as a Christian worker, organize a parents' class for those who have junior age children. Begin in the book of Proverbs and view God's wisdom for moral development. Have each parent commit themselves to spending one hour each week with their junior child discussing the passage which you had covered the previous week. The parents will be fairly well prepared to work through Proverbs with their children as a result of your weekly efforts. I witnessed an example of this approach recently in a graduate's home. He related the principles of Proverbs daily to the problems his sons had at school and on the athletic team.

The junior age child is at a peer-pressuring age. He has gang spirit and is a hero worshiper. What better model could strengthen his character than a parent who takes him to Proverbs as he lives it himself? What better instruction could a father give against bad associations than Proverbs 1? What better wisdom to be given than that of chapter 2? What better warning to diligence is possible than chapter 6? What word in teaching kindness could suffice as well as a soft answer which turns away wrath?

The junior child is in need of a "pastoring" parent who will aid his moral development through word and deed. The junior parent is in need of a growing, moral stability focused upon God's Word as it translates into everyday life activities. Your effort can be the impetus which solidifies the ministry of a parent with the moral development of his child.

1980 GRADS -- FOLLOWING FAMILY FOOTSTEPS

It is a delight to see parents who are encouraging their children to prepare to serve the Lord at the Washington Bible College. I am sure that the parents of these grads are rejoicing with us that the Lord has chosen their children for the ministry. We are thankful for the continuing testimony of our alumni among their family and friends. We are looking forward to meeting new family members and also new families in the days ahead. Below is a list of graduates who have followed family members to WBC.

Kevin Barwick -- #2
Claire Brown -- #2
David Coleman -- #2
Michele Daku -- #3 + 1 in-law
Jorge Da Silva -- #3 (Mother & Wife)
Cheryl Dugan -- #3 (Father & Mother)
Deborah Fike -- #3
John Fletcher -- #2 + 2 Uncles & 1 Aunt
Gary Glahn -- #2
Linda Goode -- #2 (Husband)
Richard Hornok -- #3 + 3 in-laws
Dale Howard -- #2 + 1 in-law
Scott Hughes -- #2 + 1 in-law & Wife
Tanyai Johnson -- #2 (Father)
Salvatore LoFaso -- #2
Sandra Lowry -- #4 + 3 in-laws
Joel Saint -- #3
Audrey Seekell -- #4 + 1 in-law
Carol Watson -- #2 + 1 in-law
Barbara Wesley -- #2
Barry Wills -- #4 + 1 in-law

A NOTE OF THANKS

I would like to thank the alumni for their support and encouragement over the past two years. My contact with you all has caused me to appreciate my education at WBC and CBS more and to recognize the "quality grads" that we have serving the Lord around the world. Starting July 15, 1980, I will be assuming the responsibilities of Dean of Men at WBC. I am looking forward to this new ministry.

Thanks again for your involvement in our growing Alumni Association.

Sincerely in Christ,
 Curt Lowry

WBC and CBS are looking for a new Director of Alumni Relations. If you are interested, please contact Mr. Robert Evans, Director of Public Relations.

PLAN TO ATTEND!!

1980

Washington Bible College/Capital Bible Seminary ALUMNI HOMECOMING

Date: November 6-7, 1980

Place: Lanham Campus

Activities: Alumni/WBC Soccer Game (November 6)
 Alumni Homecoming Banquet (November 6)
 Alumni Chapel (November 7)
 Alumni Workshops
 • How to Strengthen Your Youth Ministry
 • How to Develop Audio Visuals
 Founders' Banquet (November 17)

More details in our next issue.

BUNDLES OF JOY

James ('63 WBC/'66 CBS) and **Martha Schuppe** announce the arrival of Rebekah Anne on March 3, 1980.

Claude Eli ('70 WBC) and **Patricia Wiltshire** announce the adoption of Troy Eli on March 3, 1980.

Buddy ('77 WBC/'80 CBS) and **Melody** (Keener '78 WBC) **Howard** announce the arrival of Julie Ann on March 23, 1980.

Dennis ('72 WBC) and **Joy** (Leininger '71 WBC) **Bouchard** announce the arrival of Nathan Mark on March 28, 1980.

Samuel ('79 WBC) and **Leslie** (Newton '79 WBC) **Brockman** announce the arrival of Jonathan Samuel on April 17, 1980.

WEDDINGS

James P. Wood ('75 WBC) and **Lynne Duick** were married on November 3, 1979 in Red Lion, Pa.

Michael Craig Hall and **Toni Marie Weller** (former student) were married on November 24, 1979 in Jacksonville, FL.

Ronald C. Pyles ('75 WBC) and **Barbara Smith** were married on July 21, 1979 in Macon, GA.

Samuel Akpan Isaiah ('78 WBC) and **Akanubo Nelson Akpan** were married on December 15, 1979 in Nigeria, West Africa.

James Edward Schaefer ('79 WBC) and **Elizabeth Ann Keast** ('79 WBC) were married on January 5, 1980 in Temple Hills, MD.

Ronald Lynn Caudill (former student) and **Anita Gail Safritt** (former student) were married on March 15, 1980 in Richmond, VA.

Samuel N. Webster ('78 WBC) and **Marie-Anne Nawal** ('77 WBC/'80 CBS) were married on May 10, 1980 in Bowie, MD.

Kenneth Warren Campen ('76 WBC) and **Dianne Alice Smith** were married on May 24, 1980 in Portland, OR.

ISRAEL

ISRAEL! The name pulsates with excitement. For the pastor, Christian worker, student or serious Christian, here is an opportunity you don't want to miss . . .

**Washington Bible College
Holy Land Seminar
December 29-January 14
Israel--Jordan--Egypt**

It will be a study tour taking you beyond the surface. Even if you have visited the Holy Land before, you will want to join this group.

Tour Instructor: **Professor Willis E. Bishop**
Chairman, Department of Old Testament
Authority on Holy Land Studies

A special treat will be driving across the Negev Desert to Egypt. Included in tour:

- Round trip transportation from Washington, DC, flying KLM Royal Dutch Airlines.
- Professional guides.
- Overnight and two meals daily.
- All land transportation and entrance fees.

Cost: \$1479*

*Three semester hours of college credit is included in the cost for alumni and present students. For those not enrolled, a \$25 registration fee will be added.



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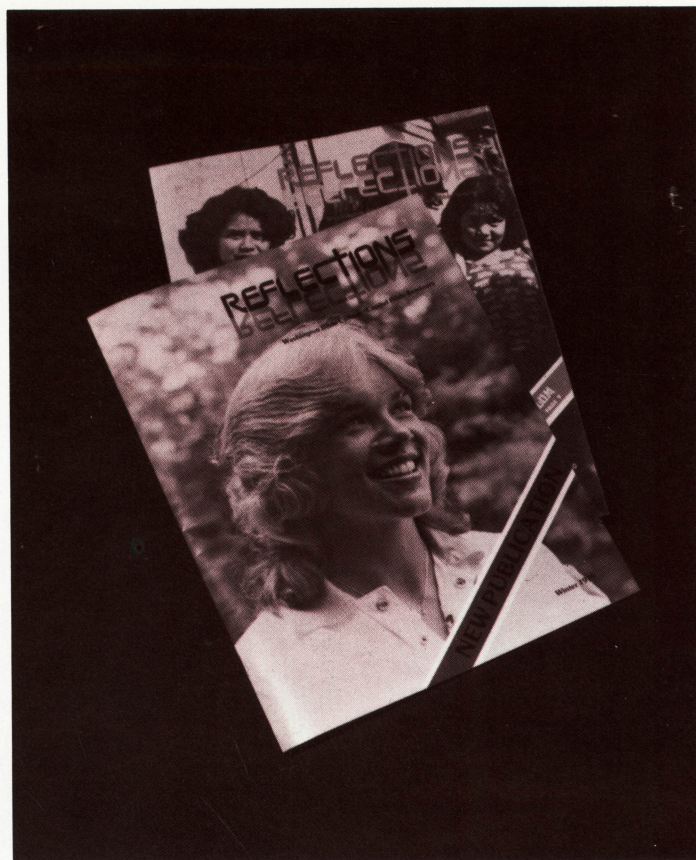
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